

*The Reed of Egypt piercing the Hand that  
leans upon it.*

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O R, A

## DEMONSTRATION

That the Arguments of the Right  
Reverend the Lord Bishop of *London*, in  
his Second Pastoral Letter against the  
Deists, are inconsistent with his Principles,  
as Bishop of *London*, destroy his own local  
Religion, and therefore subvert the Cause  
of the Church of *England*.

Submitted in a DISCOURSE deliver'd at *Rum-*  
*ford* in the County of *Essex*,

MAY 2, 1730.

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By SIMON CROXEALL, D. D.

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To which is prefix'd, an Essay in Defence of  
Commendams and Pluralities in Six  
Dedications.

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L O N D O N :

Printed for BENJ. GINKS, near *Temple-Bar*, 1730.

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- leans upon it.

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of the Church of England.

Submitted in a Discourse delivered at Ram-  
ford in the County of Essex,

MAY 2, 1750.

By SIMON GOSWELL, D. D.

To which is added, an Essay in Defence of  
Conventions and Parliaments in Six  
Discussions.





To the Right Reverend the Bishop of  
L——, with as much as possible  
in Commendam, and no more.

To the Rev. the Rector of St. *James's*  
Church, by his Benefactors Piety,  
for his great Services to the Church.

To the Rev. the V——r of *Kensington*.

To the Rev. the A—— of *Middlesex*.

To the Rev. the C—— of *W——r*.

And others, the more the merrier,

And to those who have nothing for a  
Commendam, being Singulars of  
the Plural Number, this is humbly  
dedicated.

COMMEMORATION

To the Right Reverend the Bishop of  
A——, with as much as possible  
in Commendation, and no more.

To the Rev. the Rector of St. James's  
Church, by his Benefactors Piety,  
for his great services to the Church.

To the Rev. the V——r of Kensington.

To the Rev. the A—— of Middlesex.

To the Rev. the C—— of W——r.

And others, the more the merrier.

And to those who have nothing for a  
Commendation, being Singlers of  
the Plural Number, this is humbly  
dedicated.





TITUS I. 9.

*Holding fast the faithful Word, as he hath been taught, that he may be able by sound Doctrine both to exhort, and to convince the Gainsayers.*



HIS is an Instruction of St. Paul to Titus, whom he left in Crete, that he should set in Order the Things that were wanting, or left undone, and ordain Elders in every City, as I, says St. Paul, had appointed thee,; it is neither said, nor imply'd, that only Titus was left there for that Purpose; nor that the Elders whom he ordain'd, had not themselves a Power to ordain others, or were not equal to

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Titus

*Titus* in Authority. This Epistle to him is not exclusive of other Elders, to whom the same Powers might be given in *Crete*; the Word Bishop, and even Apostle and Elder, or Presbyter, being often synonymous in the New Testament, 1 *Tim.* iv. 14. 2 *John* i. 3 *John* i. *Acts* i. 20.—xx. 28. *Titus* has in the Text a Direction, as a Bishop *to hold fast the faithful Word, the sound Doctrine*, as HE HAD BEEN TAUGHT; by which Limitation, *Titus*, tho' a Bishop, was not left at Liberty to teach his *own Word and Doctrine*, different from what *St. Paul* or the Holy Ghost had taught him. He was, by this, restrain'd from *adding Doctrines and Obligations of his own to those of the Apostles*; and if *Titus*, an Apostolical Bishop had not that Authority, much less can any other of that Name, at the Distance of Sixteen Hundred Years, who cannot produce a personal Delegation from the first, as specific as He requires in the Orders, Faculties, and Credentials of others, claim that Commission.

TITUS

TITUS, as a Bishop, is commanded to exhort and to convince ; such are oblig'd to labour in the Word, to Preach, to Teach, to explain, and search the Scriptures more than others ; they are not excus'd, but doubly bound to Diligence, Learning, and Application, with *sound Doctrine*, *Uncorruptness*, *Sincerity*, *sound Speech that cannot be condemn'd*, Titus ii. 7, 8. Doctrine and Principles that are true, and not inconsistent with themselves ; such denominating any Man, in St. Paul's Words, *Heretical*, *Self-condemn'd*, Titus iii. 10, 11.

So that he who calls himself, or is call'd the Bishop or Pastor of a City or Territory, is to shew that *his Relation to it as such is true*, is of God's Appointment, from Christ and the Apostles, before he can challenge a Right to instruct as such, and to be hearken'd to in that Capacity.

ESPECIALLY if he inculcates the Necessity of Divine Revelation, and the Insufficiency of Humane Reason in Religion, he is oblig'd to point out his personal Relation as a Bishop to that City or Territory in that Divine Revelation, because himself insists, that a Revelation is absolutely *necessary*, and humane Schemes or Institutions are not binding or sufficient in Religion. † The Bishop of *London's* first Point therefore, by his own Words and Proposition, in his Second Pastoral Letter, is to shew that he is the Bishop of that Place in that Divine Revelation, otherwise he himself declares it is not *necessary to believe it*, or him, as the Asserter of it; and if not in that, then not in any other Article of Doctrine.

AND Sincerity, Integrity, are concern'd in this Affair; when he very laudably

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† *Note*, For Brevity and Dispatch only, not for want of Respect or Decency, the Words *He* or *Him*, in this Discourse are used to mean his Lordship, whose personal Merit and Distinction are reverenc'd by this Author.

writes



writes and preaches for *Revelation*, (in which I will, by God's Grace, always Second him) as an honest Christian he is oblig'd to *shew Revelation for his being a Bishop*, that being the very Foundation of his writing and preaching to his People.

I NOT only assent to, but applaud his Arguments and Endeavours to convince Unbelievers, that Divine Revelation is necessary, and the Gospel is that Revelation; I wou'd only observe, that while he defends it, he should not lay a Stumbling-Block in the Way of such as would believe it, by not producing his Authority in that Revelation; since that may give a Suspicion, that while he insists a Revelation is necessary in Matters of Religion, he is not sincere, as claiming a Religious Authority without it.

WHAT I wou'd at present enter upon, is, to remove, or represent, in order to their being remov'd, those Obstacles to the Belief of a Revelation, that occur in his  
Second



Second Letter for it: this is assisting his own Purpose; being neither for *Paul*, nor *Apollos*, but for *Christ*.

THE Proposition of his Letter, is, “ that Reason is no sufficient Guide in Matters of Religion, without the Help of Revelation.” He does not give his own Definition, what is Reason, or what is Revelation, at first, as in all Questions, every Man ought to explain his own Terms, since the Idea I annex to a Word, may differ from his.

P. 2. He makes it an Inference of Unbelievers, “ that every Man is to have the framing of his own Religion,” he thereby confesses, that if *He* frames his own Religion, or any Man for him, that Man is an Unbeliever; so that if *His* Religion be mostly the Work of Man, a Humane Belief and Scheme, not reveal’d, it is not Divine, Christian, true or necessary, but insufficient, and as he intimates, Page 3. Sinful.

P. 4.

P. 4. He affirms, “ that Revelation must stand or fall by the Test of Reason,” and yet that it is no *sufficient Guide in Matters of Religion*: by which he either *makes the knowing of Religion by Reason to be no Matter of Religion*, or that Religion must stand or fall by Reason, and yet that Reason is *not a sufficient Guide in Matters of Religion*; so that, in his Words Religion must stand or fall by what can neither support nor overthrow it: Contradiction in Terms.

As he does not give his own Definition of Reason, so he does not tell us whose Reason he means is insufficient and sinful, whether his own, or mine, or any particular Persons; for if he means that all Reason in general is bad or defective in Religion, then he overthrows his whole Book, which is *His Reason address'd to the People*; and indeed it seems surprizing he shou'd *express himself* in this Manner, “ that Reason is insufficient, and Revelation necessary,” and yet use that *insufficient Instrument, his Reason, without any Revelation*, to back it.

it. By his Words, his Second Letter is no sufficient Guide in Religion, being *insufficient Reason*, and that has no Revelation (which he makes necessary) to bear it out: *what Revelation is there, which attends and enforces this Letter?* and himself owns without Revelation, Reason, which is his Letter, is Defective. So that he writes a Letter of Reason, and tells us, we need not mind it; which is his Reason for writing it.

P. 7. He observes, “there is a Fallacy in arguing from the Powers of Reason, as they were in a State of Innocence, to what they are now in a corrupt State, when the Passions and Appetites may byass the Judgment.”

By these Words, the more there is in his own Religion to solicit the Passions and Appetites, as Pride, Policy, Interest, Flattery, Ambition, Hatred, Luxury, and the like, it is the more likely to corrupt his Reason, and he, by that, less likely, to  
have

have a true Religion," or to chuse one for another, from his own Acknowledgement.

P. 8. His Lordship remarks, " that Reason is not a Guide in Religion, tho' it is in usual Affairs of Life, because usually it has sensible Experience to help it, but in Religion, is left more to Conjecture and Speculation."

ALL is Conjecture and Speculation in proportion that is not *expresly reveal'd*; the major Part of his Religion in the Offices, Articles, Canons, Rubricks, &c. not being expresly reveal'd, (it is his Principle that Revelation is necessary) are *Speculation* and *fallacious therefore* in his own Expression.

P. 8. HE affirms, that " Reason is no full Guide in Religion, because the wiser Men are about the Things of this World, the less wise they are usually about the next." Who is wiser than his Lordship about the Things of this World? by that he owns himself less wise about the next, not so good a Judge of Religion.



P. 8. HE avers, "it will always be the Case of the greatest Part of Mankind, to think it much the same thing, whether Reason be incapable, or hinder'd from being employ'd to frame a Rule of Life."

BEFORE, p. 2. he said, "No Man was to have the framing of his own Religion, *that* seems as if he was not to reason about it : Here he makes it an Argument against Reason, that *most Men are and always will be indifferent about the Religious Use of it* ; by which Words most Men are, and always will be destitute of Religion. To whom then does his Lordship write; if, as himself declares, to be indifferent about the Use of Reason in Religion, *will always be the Case of the greatest Part of Mankind* ? Or, whence does he prophecy that this will be always the Case of the Generality ? If so, to endeavour to convince the Generality is of no use, and most Men, by his Words, will always be Unbelievers.

P. 9. HE observes, "That all Men are  
not



not Philosophers, and when Men differ, that the Generality cannot judge which is Right or Wrong; that a Man's Abilities do not give him a Right to Assent and Obedience; and that the same Philosopher being at one Time clear and positive in one Thing, then doubtful in the same, or changeable, his Opinion is a very unfit Guide for the People to follow."

APPLY this to his Lordship's Religion: He owns here his Learning and Abilities give him no Right to Assent or Obedience; so that were all Men Philosophers, they wou'd be no more Judges for others, than if they were not Philosophers: He allows, that if himself be clear at one Time, and at another doubtful, or changing, as he says even Philosophers are, and therefore that he may be so himself, in his own Words, he also is a *Guide very unfit for the People to follow*; and he writes to all Men, when he says that most Men are not Philosophers enough to judge how he and other learned Men differ: His Lordship wou'd convince such as he owns cannot judge of his Arguments.

ments. The first Ministers of his own Persuasion have once advanc'd one Opinion, and then another, at one Time have been clear and positive, at another doubtful and wavering. Proofs of this are in many hundred Volumes of their Works now extant. *A great Prelate once advanc'd one Opinion about the Oaths, and then lean'd to another.* The whole Ecclesiastical History of *England* abounds with the Changes of Opinion of such Philosophers, who are all therefore, by his own Words, unfit Guides for the People.

AND yet his Lordship's Rule is false, for it is not the Change of Opinion, but the Reason and Truth of it, that is the Argument: The Apostles were bred *Jews*; the Reformers were bred *Papists*; some have chang'd their Opinion from the Church, others for it: the Prayers and whole System of the Church have been often chang'd, and may be again: if to change an Opinion be faulty, an Infidel must not be a Christian; he makes *altering Opinions* an Objection

jection to the Sufficiency of a Man's Reason, and yet writes a Letter to *alter Men's Opinions* from Infidelity to the Gospel.

His Lordship tells us, p. 9. " that the Generality are no Judges of the different Reasonings and Schemes of the Learned, and yet does not tell us who is Judge for the Generality, and leaves us still in the Dark, by shewing no Judge for another, that is not under the same Disadvantages. He says, *Ability is no Right to command Belief, and Inability* which is the Case of most People, *is no Judge*: So that most being unable are no Judges; the rest, tho' able, are none; and he writes a Letter as a Judge for you, to make you Judge of him and yourself, when he owns that none in the World, neither the Able nor the Unable are Judges of the Matter.

P. 10. He affirms, " that God has fully and clearly declar'd in the Gospel the Terms of his Favour, and it is vain to expect Salvation in *any other Way*." Therefore if his Lordship be in *any other Way* than

than *what is fully and clearly declar'd in the Gospel to be the Condition of Salvation*, he declares, it is vain to expect it.

HIS Lordship's *Religion* adds to the Terms of Salvation, which he says are notwithstanding that *fully* in the Gospel, and therefore is another Way, and a vain Hope of Salvation in it, in his own Phrase: *His Lordship's Religion* excommunicates, cuts off from Communion of Christ's Body, from Salvation, all who maintain certain Points against it, in the Canons; it makes more Terms, both of Ministerial and Lay Conformity, than the Gospel has made, and therefore is another Way, AND NOT IN REVELATION, which HE MAKES NECESSARY.

OATH of Canonical Obedience, Testimonials from any Person his Lordship pleases to approve, Assent and Consent, Subscriptions to certain Articles as strict as if they were Apostolical, (like the Church of *Rome*) license to Preach requir'd, tho' after Orders, the *Codex Canonum*, and Form of Worship and Discipline, not only profess'd and exercis'd,



eis'd, but *requir'd* by his Lordship (Christ can but require) Visitations, Confirmations, Consecrations, in the Mode and Circumstances of his Lordship's Religion, even to Habits and Minute Ceremonies commanded, made Terms of Communion; the entire Principles, Process, and Execution of the Canon Law; all excommunicated that say any Point of a certain Religion is not Apostolical, which is making every Point of it a Condition of Salvation: this is not in *Revelation*, which he makes *necessary*, and avers to be a *full* Declaration of the Terms of Salvation. Consequently in his own Words, it is *Reason* without *Revelation*, a *vain Hope*, and a *sinful Presumption*: Numerous Circumstances of his Lordship's Religion are not in *Revelation*: and as he owns that is *full*, these are needless and evil in his Lordship's own Expression.

P. 10. He affirms, " the Gospel has *clearly declar'd the Terms of God's Favour*;" if *clearly*, then it is not necessary to go thro' the Reasoning and Schemes of Men, Page 9. and the Interpretations in  
Articles



Articles and Forms of Belief, Synods, Councils, and the like, since introduc'd, are of no use. The *clear Terms* of Salvations are reveal'd. The Folio's of Ecclesiastical Authority, Controversy and Debate on Points of Religion are superfluous.

P. 11. He offers "Considerations of Support under Calamity, and of Ease and Comfort, better than the Philosophers;" *His Lordship's Religion* has the most Ease and Comfort, the best Antidote to Calamity; is it therefore the truest? this directs Men to the most easy and *Comfortable* Religion in his Expression.

P. 12. He intimates, "The Study of the Philosophers is needless, since Revelation has furnish'd more perfect Rules and Precepts."

APPLY this to *His own Religion*, the Writings of such *Divines*, and *His* are useless, *Revelation* it self being more perfect and as *plain to the meanest Capacities*: and the Teachers of his Religion have been as much divided, as the Philosophers. The  
Igno-

Ignorance of his Teachers may be set against the Ignorance of the other, to their Contentions. Much of *his Lordship's Religion* is not *Revelation*, not *the Bible*, but an Addition to it.

P. 15. He observes, " that Civil Administrations ground their Schemes of Religion on pretended Revelation, as the only Way to give them a Sanction with the People."

APPLY this to his Lordships, which is National, Political, and Humane: Doubts and Difficulties, as he speaks, p. 16: have been encreas'd by it. It is accompany'd with his own Complaint of Darkness, Imperfection, and Uncertainty: As there *was* Need in his Words of a *Divine Revelation* before; so there is Need of another to clear *His*; the Differences of such a *Scheme* are as endless and irreconcilable, as he calls those of the Philosophers. See the Lists of Controversies, Cases, and litigated Points in Ecclesiastical Writers. There are among them Species of Aristotelians, Stoicks, Cy-

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nicks,

nicks, Epicureans, Platonists, and all other Divisions on Subjects not in the Bible ; yet made necessary.

P. 23. He avers, " that no one Philosopher had more Right than another to impose his Scheme on Mankind ;" nor has his Lordship more than another Christian ; and " that setting aside *Revelation*, no one Person has at this Day any Authority to determine which Philosopher was in the Right or Wrong ; which leaves the greatest Part of Mankind in a State of endless Perplexity."

So among the different and contradictory Opinions of his Lordship's Religion, which are not in *Revelation*, no one Person has Authority to determine the Right or Wrong for another : The very Insinuation of a Perplexity from that Want tends to an infallible Guide ; conducts to the Church of *Rome*.

P. 24. HE avows " that the Gospel is a sure Rule of all we have to do ;" then his Lordship's Religion is more than all ; he tells us, that the " very Being of Religion and Vir-  
tue

tue was concern'd in the Disputes of Reason ;" so strict Obligation, Obedience, Assent, or Belief, Essentiality of Humane Terms of Communion, *in His Lordship's Religion*, affect the very *Being* of it.

P. 25. He informs us, " that the Scriptures are abundantly sufficient, and the People are not oblig'd to enter into other Points ;" by which he absolves them from entering into such Points of his own Religion as are not in the Scripture: p. 26. He confesses, " the Precepts of the Philosophers had no weight, because Humane, and wanted a Divine Sanction." This is applicable to his own.

P. 26. HE charges Reason with Doctrines tending to encourage Wickedness, ill Principles, and ill Practices, especially Fate, or the Necessity of Actions ; so *in a Certain Religion* there are Schemes of Cruelty, Extortion, Vanity and Oppression ; Opinions absurd, Canons and Laws, and Customs hard, unjust and unreasonable ; Fate or Predestination enacted in the Articles made by *Calvinists, &c.* His Lordship has incurr'd



another Mistake ; among evil Practices and Principles which he makes Objections to Reason, he has put some that occur in and under Revelation, which is an Obstacle to it created by his own Expressions, p. 29. 27. 35. †. it is to give the very Being of it.

- P. 248. He assures us, " it is our Duty to receive a Revelation whole and entire ;" This opposes himself ; for some Books were receiv'd as Scripture in the Primitive Times, which are not now so receiv'd, others are now canoniz'd, which then were not admitted,

ON the whole, it is the praise-worthy Intention of this Letter to bring Men to a Belief and Practice of Revelation as the only sure and compleat Rule of Faith and Manners: Whereas the Contradiction is, that the Religion of the Writer is a Scheme in the main out of that very Revelation, which alone he makes to be necessary, and he has taken Pains to prove there is as great an

† Approving and professing Revenge ; rejoicing in the Calamities of Enemies ; Dr. *Donne's* Defence of Self-Murder ; the Hardships of Spiritual and Civil Courts, Poligamy, Concubinage, Divorce at Pleasure, &c.



Abuse of Reason among many who believe a Revelation, as he charges on such as did not believe it.

IMMORALITY, which he charges on the Followers of Reason, consists not only in an extravagant Pursuit of sensual Objects, (to which yet that Religion, which like his, has the most of Grandeur, and State-interest in it, may be the most Subject) but it consists likewise in a Spirit of Ambition, Persecution, Hard-heartedness, Avarice, and Sins of the Spirit: These are as immoral and licentious, as opposite to the Gospel, as Carnal Sins\*: SPIRITUAL WHOREDOM; that is, following, not God's Word, but Humane Inventions in Religion, is as much inveigh'd against in the Bible, as a profligate Life. *Ezek. xvi. 28.--xliii. 7. Hos. vi. 10. Psalm cviii. 39.* and other Places.

THE most obvious Inference from the Necessity and Excellency of Revelation, so well establish'd by this Writer, is to remove those Difficulties and Discouragements

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\* See the Works of *John de la Casa*, Archbishop of *Benevento*, and many others.

which another Bishop had complain'd in a Treatise, are set against the free Study of the Scriptures; to promote that Search and Examination of them, and that Learning which conduces to an End so noble and desirable, to make the Bible in earnest the only Rule of the public Religion, as well as pretend to own it ought to be so; for how can we believe a Man to be Serious or Sincere in calling Revelation the only sure adequate Guide of Religion, who at the same Time professes, and requires more than Revelation? who professes a Religion out of that Revelation, which his Lordship contends is the only sure, clear, and compleat Rule of Religion.

He ought to have told us what Copy or Version of the Scripture, or what Number of them, and by whom appointed is Revelation. This is what we are to expect from a Bishop; he is to settle that sure and perfect Rule; it is Part of his Lordship's Pastoral Office; otherwise *He* leaves us still uncertain: He is not to give us general Principles, and exhort us to take the rest  
 firable

for granted, but to feed and instruct his Flock ; to lead them into the Fold if gone astray ; to answer our Doubts, Scruples, and Difficulties, to be instant in Season, and out of Season ; *to watch with Christ one Hour*, who is *the great Shepherd and Bishop of the Soul* ; to convince the Conscience and persuade the Heart, by informing the Judgment : We therefore desire that his Lordship wou'd establish our Minds in the present Truth, and fix the only Essential, the only Fundamental, which himself allows, Revelation. We expect from his Lordship's Dictate to be assur'd whether that Revelation be the Translation of the Bible here, which he uses ; whether he knows any material Errors in it, affecting Faith or Doctrine ; whether it be the Truth of God, the whole Truth, and nothing but the Truth ; his Lordship very justly sollicitis his Readers to embrace a Revelation ; to wish for it : Nothing is more our Wish than that he wou'd manifest the Bible-Version he uses and enjoyns, to be that Revelation entire, unviolated, uncorrupted, and that we may express our Thoughts about *His Lordship's*  
 autho-

authoriz'd Translation, with that Frankness which is necessary to know the Truth of Revelation.

He is likewise to reconcile the Proposition, that Reason is no perfect Guide in Religion with this, asserted by his Lordship, that *his Church, his Reason*, is such a Guide: else why is it enjoyn'd, made necessary, Excommunication and Penalties annex'd to the Denial of it? The Reason of the Philosophers before, and the Reason of the Church since Revelation, in regard to Religion, how do they differ? is not Reason without Revelation, without Foundation in the Bible, rather more Heathenish, more Deistical, more Infidel, now, than when there was no Opportunity to know Revelation?

In his Lordship's Proposition, for Reason, put Church; that is, *his Reason*; that, by his Principle, is no sufficient perfect Guide in Religion: unless *his Reason* be different from *Reason* by itself: In this Letter he exalts Revelation, the Scripture, as the *only Rule of Religion*; if it be the *only Rule*,



*Rule*, it cuts off *his Lordship's Church at once*: that being something else; something more, farther, over and above, or besides it; therefore *another Rule*: by which he himself has overthrown his own Cause in an unforeseen, but too effectual a Manner.

ON *this Occasion*, his Lordship tells us, that Revelation is a perfect Rule; because he discourses against Infidels: He then speaks *as a Christian*; he does not prove to us, *as a Canonical Bishop*, in *his Relation*, it is a clear, sure, *perfect Rule*; for then there wou'd be *less need of a Pastoral Letter*. Can there be a Rule more then clear, sure, and perfect? After that, is he to be a NECESSARY *Interpreter of it*? Then it is not clear. But he told us before, all are not Philosophers. He can license a Man to make it clear, if he likes *his Credentials*: In a Visitation-Charge, or a lofty Sermon, Revelation is often represented as not clear and full, without the Church.

I WILL not enter into the Differences of his Divines, Dr. *More*, *Whitby*, *Stilling-*  
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*fleet*,

*fleet, and Hammond, their particular Notions, those of Archbishop Tillotson, and Dr. Parker, Bishop Taylor, Bishop Wilkins, and Dr. Clarke, Dr. Spenser, and Bishop Cumberland, Mr. Dodwell, Dr. Cudworth, Mr. Mede, Bishop Burnet, Bishop Fleetwood, Dr. Sherlock, Archbishop Wake, Bishop Atterbury, Dr. Bennet, Bishop Hoadly; with thousands of the antient and modern Casuists and Controvertists; Philosophers, among whom there is a boundless Diversity. His Lordship intimates by that they are unfit Guides, and we are not oblig'd to observe them; by which Humane and Ecclesiastical Authority in Religion, in HIS OWN SYSTEM, are levell'd to the Ground, and the Codex Canonum is abridg'd to a Testament.*

THUS it is demonstrated that the very Words, the Proposition, of this Letter which is true, "that Reason is no sufficient Guide in Matters of Religion without the Help of Revelation," overthrows that of the Writer, which, in the Capacity in which he writes, is not in Revelation: and a *farther Induction of Particulars*, beyond what have

have been mention'd, in Doctrine, Opinion, Discipline, and Practice, will, on another Opportunity, be display'd. Whofo looketh, says St. *James*, into the perfect Law of Liberty, and continueth therein, not being a forgetful Hearer, but a Doer of the Work, that Man shall be bless'd in his Deed.

It is our Part to answer with the People of *Israel*, when *Moses* read the Book of the Covenant in their Audience, all that the Lord hath said, will we do, and be obedient. Then will he make us a Sanctuary and dwell amongst us: We shall keep his Judgments, and do his Ordinances; not add to the Word that he commands us, nor diminish from it; for secret Things belong to the Lord our God; but those Things which are reveal'd belong unto us, that we may do all the Words of this Law: to stand in the Ways, and see and ask for the old Paths, where is the good Way, and walk therein, and we shall find Rest to our Souls: Not to Teach for Doctrines the Commandments of Men, but to observe what

Christ

Christ commanded; that we may prove what  
is that good and acceptable Will of God.

I WILL conclude all with that excel-  
lent Collect of the Church of *England*, in  
the Office for *Good-Friday*,

**O** Merciful God, who hast made all Men,  
and hatest nothing that Thou hast made,  
nor wouldest the Death of a Sinner, but  
rather that he should be converted and  
live; have Mercy upon all Jews, Turks,  
Infidels, and Hereticks, and take from them  
all Ignorance, Hardness of Heart, and  
Contempt of Thy Word; and so fetch them  
home, blessed Lord, to thy Flock, that they  
may be saved among the Remnant of the  
true Israelites, and be made one Fold under  
one Shepherd, Jesus Christ our Lord, who  
liveth and reigneth with thee and the Holy  
Spirit, one God, *World without End*, Amen.

**F I N I S.**

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